

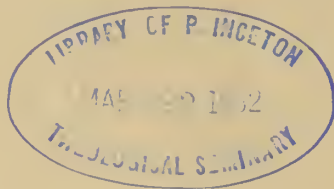
THE CHRONICLE

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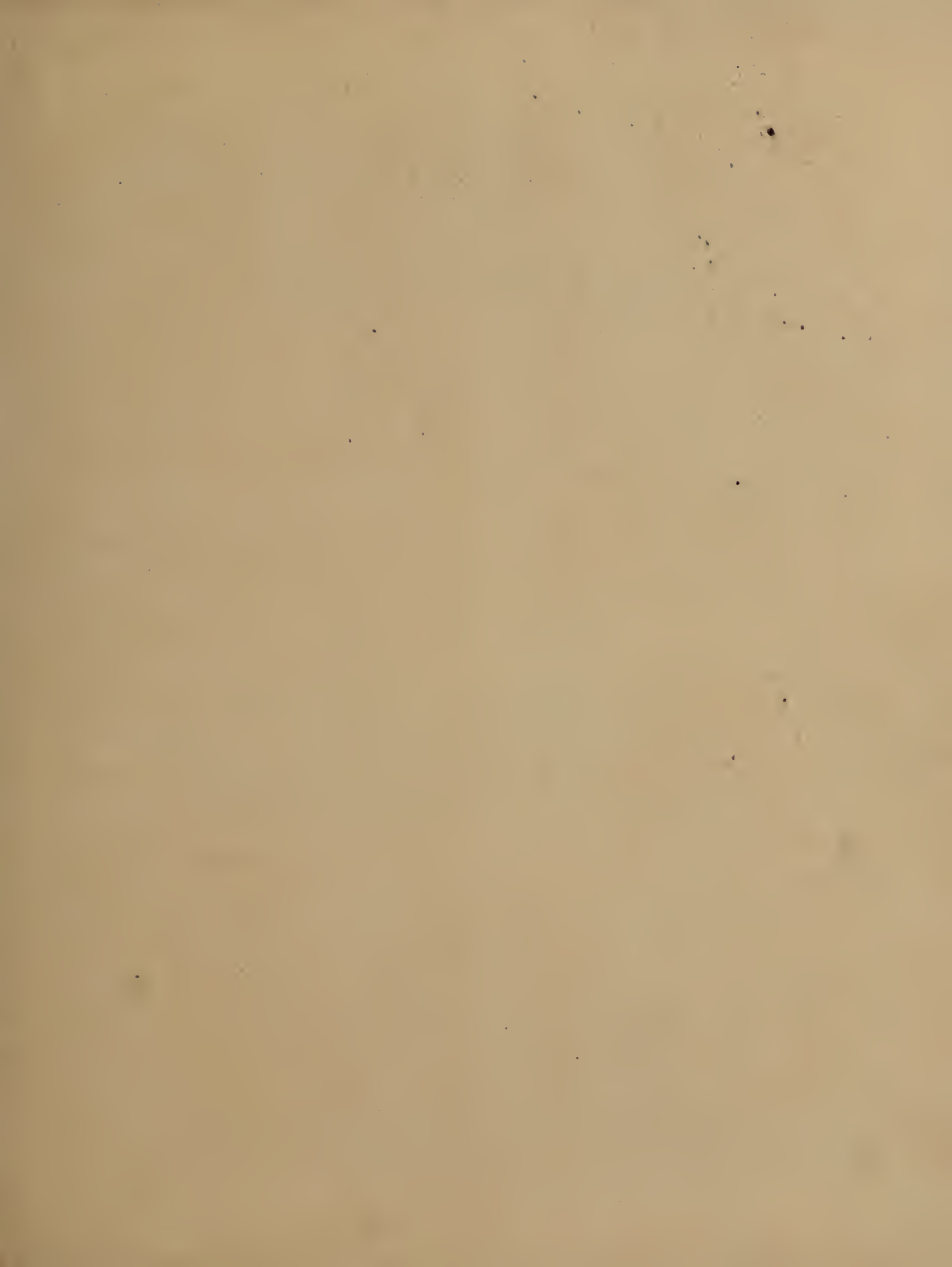


LONDON MISSIONARY SOCIETY

1893



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No. 17.—NEW SERIES.]

MAY, 1893.

[PRICE ONE PENNY.]

FEDERATION OF LONDON CHURCHES.

ISOLATION is a marked characteristic of life in our great metropolis. Next door neighbours, not to mention residents in the same street, are perfect strangers to one another. Each man goes his own way regardless of, unregarded by, people dwelling not a stone's throw away from his door. Nor is the isolation limited to individuals. It extends to institutions, organisations, workers having the same aim, congregations, churches. These also know but little of one another. London churches find no difficulty in "living unto themselves"; to "look upon their own things" and to ignore "the things of others" seems to them the inevitable law of their life. True to a large extent of all London churches, this is especially true of those whose distinguishing principle is individualism.

But such segregation tends to selfishness, to a disregard of brotherly relations, to restricted vision, cramped energies, and narrowness of sympathy and enterprise. It is, therefore, to be deplored. More, it must be combated. This is increasingly felt by the men and the women who are most keenly interested in London's welfare. In the political, the social, and the ecclesiastical spheres alike, such men and women are doing their best to draw Londoners together, and to create unity of interests, interdependence, and co-operation.

It was with such aims as regards the work of missions,

especially as carried on by this Society, that two years ago an attempt to secure federation among churches in the metropolitan area was made by the establishment of the Metropolitan Auxiliary Council. That Council consists of the minister and one delegate from every congregation contributing to the Society's funds. It meets as a united body twice a year, but, for more local purposes, it has sub-divided itself into twenty-four groups of churches, each group being responsible for united action in its own district. Subjoined is a brief report of the second annual meeting of the Council. Progress in the direction of vital union and federation is beset with great difficulties, and consequently slow. Still, where an earnest attempt has been made to secure this, the success has proved amply sufficient to encourage like attempts elsewhere. Much remains to be done before the Metropolitan Auxiliary Council can realise the fulfilment of its own ideal. On the other hand, it has reason to "thank God and take courage." Since the Council was established, there has been a marked increase in missionary interest throughout the churches represented on it, and a corresponding increase in missionary contributions. More inter-communion and co-operation, however, are desirable, and special efforts are now being made towards the attainment of these.

The annual business meeting of the Council, held at the Mission House on April 17th, was preceded by a conference

on "The Pros and Cons of the Week of Self-Denial." An admirable paper on the subject was read by the Rev. Eric A. Lawrence, of Halifax, whose church led the way in adopting this method of raising money.

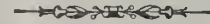
Recently a short work upon missions was published in Paris which evoked from one of its reviewers the comment that, from the beginning to the end of the book, the author had kept before him, not the purse, but the conscience of his readers. This very appropriate illustration was used by the Chairman (the Rev. W. Roberts, B.A.), in opening the conference, and its application to the question under discussion gathered strength as the conference proceeded. Mr. Lawrence maintained that the chief recommendation of the movement is, that it helps us to realise the first and sole condition of discipleship laid down by our Lord Himself. "It is not what we give, but what we give up, that is the true measure of Christian generosity. What we do for Christ and men is the only sure evidence of the love we have for Him and for them." Mr. Lawrence thinks that the week of prayer and self-denial may in time help to prepare our hearts to listen to such strange words as those which St. John dared to speak when, having pointed us to Jesus on the Cross as the supreme and crowning witness of Almighty love, he said: "We ought also to lay down our lives for the brethren." If people can be brought to think specially of foreign missions during one week in the year, it will be less easy for them to forget the work altogether during the remaining fifty-one weeks. After dealing with some of the objections raised against the Self-Denial Week, Mr. Lawrence reached the final conclusion that, in his opinion, the scheme might most wisely be retained.

To sum up the discussion which followed, we may say that no one advocated the suspension of the week, but that several showed that its discontinuance would cause real regret. One delegate made the striking observation that, when the so-called self-denial of the majority was set in comparison with such a life as that of the late Mr. Gilmour, "we do not both seem to be following the same Master."

The apparent inconsistency of appealing to the poorest members in the churches to exercise additional self-denial was dwelt upon; but it was encouraging to hear from one speaker the assurance: "I find among the poor a most delightful manifestation of the spirit of self-denial." A deacon of one of the largest suburban churches felt persuaded that the richer people had been deeply touched by instances of self-denial on the part of their poorer brethren. And the Home Secretary stated that, so far as he could estimate, the week had been of very great benefit to those who had taken part in it. From one poor church had come the message: "We have broadened in heart and thought through observing this week"; and an evangelist wrote: "Till the Society adopted the week of self-denial we always felt that there was nothing we could do to help the Society." "The poor churches, on the whole," said Mr. Johnson,

"respond more readily to this appeal for self-denial, because, I suppose, they are living in the habit of it."

At the evening meeting, which was presided over by Mr. W. G. Wilkins, the Rev. S. Tamatoa Williams was elected chairman for the year, and the Rev. Thomas Grear co-secretary with the Rev. George Cousins, in place of the Rev. J. P. Gledstone. The nominations for the Board of Directors and for the Committee of the Council, submitted by the different districts, were approved and adopted, together with the annual report. Earnest and powerful addresses followed from the Revs. R. H. Lovell and H. Elwyn Thomas.



PROCEEDINGS OF THE BOARD.

Board Meeting, March 28th, 1893.—Rev. W. ROBERTS, B.A. in the Chair. Number of Directors present, 62.

Miss Moreton, who is about to sail to Australia, was received and commended in prayer.

Upon the recommendation of a Special Committee, the resolution recorded in another column was adopted as an expression of the views of the Directors regarding certain proceedings at the late Decennial Missionary Conference at Bombay.

The resignation of Dr. G. A. Wolfendale, of the Central African Mission, was accepted with much regret.

A resolution of sympathy with Dr. Mather, of Central Africa on the death of his wife, was passed.

Board Meeting, April 11th, 1893.—Rev. W. ROBERTS, B.A., in the Chair. Number of Directors present, 60.

The Rev. G. A. and Mrs. Shaw, of Farafangana, Madagascar; the Rev. G. M. Bulloch, of Almora, North India, and the Rev. Howard Williams, of Molepolole, South Africa, were welcomed home.

The immediate return to England of Mrs. Fahmy, of Chiang Chiu, under medical certificate, was sanctioned; also the immediate return of the Rev. W. Owen, of Wuchang, on furlough, after nearly fifteen years' unbroken service. The marriage of the latter to Miss L. G. Sugden, a medical missionary of the Wesleyan Missionary Society, and of Dr. Gillison to Dr. Bessie Harris, both of Hankow, were approved. The return of the Rev. W. H. Campbell, B.D., of Cuddapah, early in 1894, on account of the state of his health, was agreed to.

The town of Kachhwa was chosen as a new station in the Mirzapur district of North India, which will also be the centre of the proposed Medical Mission, under the care of Dr. R. J. Ashton.

A Committee was appointed to carry out a scheme for using some part of the summer vacation in the instruction of missionary candidates in special technical subjects.

Offers of service were accepted from Mr. J. Cullen Reed, son of the Rev. Andrew Reed, B.A., and grandson of Dr. Andrew Reed and Rev. J. D. Cullen, M.A.; Miss Mary Mines, daughter of the Rev. C. A. Mines, B.A., of Rock Ferry, and sister of the Rev. R. A. Mines, M.A., B.D., of Liverpool, who has recently been appointed by the Directors to the Canton Mission. Miss Nicholas, M.D., was appointed to labour at Jiaganj in connection with the Berhampur Mission, North India.

A Sketch
of the
Hervey Islands
Mission



BY REV. J. J. K. HUTCHIN, RAROTONGA.

(Continued from page 91.)

FROM the commencement of Christian effort in the group in 1821 to the year 1890 the people were ruled by their own chiefs, who were both law-makers and judges of their people. In the year 1888, the British Government proclaimed a Protectorate over the Hervey Group, and in 1890, F. J. Moss, Esq., member of the New Zealand House of Representatives, was appointed by the New Zealand Government to act as British Resident in the Hervey Group, to aid the natives in self-government, and to suppress the illegal traffic in intoxicating liquor. By the exercise of patience, perseverance, and backed by his previous acquaintance with the New Zealand Maories (who are of the same race as our people, and originally came from Polynesia), he has formed a stable government for the group on European models, and has endeavoured to bring the drink traffic under control; and we hope the islanders have a bright and prosperous future before them. As the

LAW DEALING WITH INTOXICATING LIQUOR

is of a somewhat novel character, I give a synopsis of its leading provisions.

1. A licensing officer (a European) was appointed to take charge of all the intoxicating liquor in the Hervey Group previous to January 10th, 1891, when the law came into operation; and also of all liquor imported after that date.

2. All the owners of liquor were required to make a

return of the quantities of liquor in their possession previous to January 10th, 1891, and the licensing officer thereupon took charge thereof.

3. After January 10th, 1891, no intoxicating liquor was to be sold to anyone, except to persons to whom a permit to purchase or receive the same had been granted by the licensing officer; and the licensing officer, on delivery of any liquor, was to retain the permit, and file it, as a record.

4. The permit to purchase liquor is only issued to a native on the written authority of the chief of the district in which he lived; but the foreigner only requires the permit of the licensing officer.

5. The following charges are made by the licensing officer on the issue of a permit:—Spirits of all kinds, 1 dol. 50 cents per gallon; wines, 30 cents per gallon; beer, 15 cents per gallon; six customary quarts and twelve customary pints being taken as one gallon.

6. Any one infringing the provisions of this law is liable to a fine not exceeding 150 dollars.

7. Any person found guilty of drunkenness is liable to a fine not exceeding 5 dollars.

8. Prohibitory orders can be obtained from the Chief Justice against any habitual drunkard, either by the friends of a person, or by a policeman, or by the licensing officer.

The Chilian dollar ranges in value from 2s. 6d. to 3s. 6d.

This law had for a time a salutary effect in diminishing

the sale of intoxicating liquor with its attendant evils of drunkenness and the demoralisation of the people ; but we are sorry to say that later news, as regards the working of this new law, is not so encouraging. There are also other evils which we much deplore, such as lying and immorality ; yet let us not expect too much of them, seeing that only seventy years have elapsed from the introduction of Christianity down to the present time. In some respects, such as hospitality and kindness to one another, the natives are deserving of all praise.

MISSIONARY WORK WAS COMMENCED

in the Cook's Group in the year 1821, when the illustrious missionary, the Rev. John Williams, stationed two native teachers, named Papeiha and Vahapata, on the Island of Aitutaki. When he revisited the island in 1822, he found that the rough, wild natives had become mild and peaceable ; that there had been an entire abandonment of idolatry ; and that a large chapel had been erected for public worship.

For eighteen years the people had no resident English missionary, but were left to the care of native teachers. In 1839, however, the Rev. H. Royle arrived on board the *Camden*, and commenced his labours on the island.

For some time he was much troubled by a party of wicked men, led by a few whites, who had taken up their abode on the island ; but his devotion, firmness, and perseverance triumphed over every obstacle. He conducted a school for the education of the children, and trained the most intelligent of the natives to act as teachers. He preached and taught assiduously the Word of God to the people, and after some years' labour he had the joy of receiving into church fellowship fourteen of the men who had formerly been such a trouble to him. Mr. Royle, with his devoted wife, laboured on Aitutaki for a period of thirty-eight years, and left the island amid the tears and lamentations of a generation who had grown up beneath his watchful care. The Rev. W. N. Lawrence is the present missionary, and his efforts to promote the moral, mental, and spiritual welfare of the people have not been without a blessing. At the present time the total population of Aitutaki, including absentees, amounts to 1,500 people, with a church membership of 333.

MANGAIA.

The people of Mangaia had some previous acquaintance with the white race before the introduction of Christianity. Captain Cook coasted by the island on the *Resolution*, though he did not land ; and the natives held communication with two other passing vessels. In 1823, the Rev. John Williams endeavoured to land teachers ; but they met with a hostile reception and were obliged to return to the ship. Dysentery broke out soon after the departure of the mission vessel, and decimated the population ; and a vow was made by the leading people that, should

"God's ship" ever again visit their shores, His messengers should be protected from injury.

In 1824, two Christian natives of Tahaa, in the Society Group, were landed by Messrs. Bennet and Tyerman, and they were kindly received by the people. Their work progressed favourably, though many held aloof from the new religion. In 1826 Tiere died, and in 1828 a battle took place between the Christian and the heathen party, in which the Christians were victorious, and the generous treatment of the vanquished by the victors was productive of good feeling, and tended to the advancement of the Christian religion. In 1834, the first church of twelve members was formed by the Rev. C. Barff, of Huahine ; and, in 1839, the island was transferred to the care of the missionaries on Rarotonga. Maretu, a valued native teacher, a man of sound common sense and deep piety, was sent to Mangaia ; he did a good work there, and, amongst other things, he rescued the Mangaian dialect from the oblivion into which it was fast passing at that time. The first native teachers spoke in Tahitian, and used the Tahitian Bible, and the natives thought it was the correct thing to give up the use of their own language, and learn the Tahitian. In 1845 the Rev. G. Gill arrived, and laboured with much success until 1857. In 1852 the Rev. W. Wyatt Gill, B.A., arrived, and laboured on Mangaia for more than twenty years. Mr. Gill is well known to the public by his various works on the Hervey Group and its people, and has contributed to the advancement of science by putting on permanent record the myths, and songs, and traditions of the Mangaian people. In 1870 the Rev. G. A. Harris was appointed to labour there, and is at the present time the resident missionary of the island, and, notwithstanding the political changes that have occurred, the Gospel maintains its hold over the hearts of the people. The people pay all the local expenses in connection with the maintenance of the chapels, schools, and manses, and also the salaries of the native pastors, and they also gave the very generous contribution of 1,700 dols. to the London Missionary Society in the years 1891-2. Their island is far from fertile ; hence that sum represents a great amount of labour and self-denial on the part of the people. Like the other islands, Mangaia contributes its quota to that heroic band of South Sea Island teachers who do and dare so much for Christ in New Guinea.

(To be continued.)

MONTHLY PRAYER MEETING.

THE next meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., on Monday, May 1st, from 4 to 5 p.m. All friends of missions will be welcome. Recent information from the mission-field will be given.

WRECKED ON THE YANG-TSE.

THE following are extracts from a letter written by Mr. J. Walford Hart to his brother at Hankow, describing a trying experience on his journey to Chung King :—

“ Temple near Kwei Chow,
“ Thursday, February 2nd, 1893.

“ You will, perhaps, wonder at this very strange address ; but the fact is Mr. Wigham and I have joined the ‘ submerged tenth ’—in plain language, we are *shipwrecked mariners*.

“ Yesterday we were just having dinner in our little sitting-room on board our boat, and looking out through the open window, when something seemed to go wrong. I saw the men on the bank pulling away at our rope, but losing their hold. Then the boat went over on its side, and the water came streaming in through the window and everywhere else. Mr. Wigham escaped by the doorway, and I through the opposite window. We met on the top—*i.e.*, the *side* of the boat, which was now uppermost ; and there we were—the skipper, his wife and baby, our three men, and ourselves—drifting rapidly down the swift Yang-tse. We hailed a ‘ red boat,’ a sort of official life-boat, and, happily, before long we drifted into quieter water, and with the help of the red boat and another we got ashore. We stranded opposite a temple, where we were told we could be taken in. We went up to it, and found that the priests could give us the use of one room in the temple yard, which we were very glad of. Yesterday afternoon was taken up in getting boxes and portmanteaus out of the boat, and in spreading the things out to dry on the sandy bank, and in taking them up to the temple. Everything, except what we had on, was soaked, of course, and we had to spend the night between *borrowed* ‘ pukais ’ (a native mattress or bed) ! The experiment was not so bad as we feared, and, of course, it was much better to do this than to get cold.

“ To-day has been occupied in vain attempts to right the boat, and in floating boxes ashore after fishing them out with boat-hooks from the hold. The skipper and his men are camping down by the boat, and my boxes help to make up habitations for them. We are well looked after, and an official is here with five soldiers, who are stationed either in the temple or down by the boat.

“ Friday, February 3rd.

“ An attempt was again made this morning to get the boat up, but unsuccessfully. However, to-morrow some people from Kwei Chow are to come over in force, and the chief man thinks he can get it up. They tried to-day, but it seems that they were afraid that the captain would not pay them. However, now that we have guaranteed the money, I hope that the boat will come up without any further difficulty. We transform the temple, right up to the shrine, into something like a rag fair, and our clothes are being

spread out in the wind over a good area. . . . I have my cabin trunk now packed with dry things. My concertina, I am afraid, is quite done for. A few small articles have not yet come to light ; perhaps they are still in the hold.

“ We are feasting on the stores, but sadly find the need of bread ; we are replacing it by small Captain biscuits. It seems very doubtful just now how long it will be before we can really get off.

“ Saturday, February 4th.

“ The men have come over from the other side, and about forty of them have set to work. After working some hours they managed to float the boat, and began baling the water out. Then followed an interesting search in the mud at the bottom of the boat for lost articles.

“ Sunday, February 5th.

“ This day has been a nice change after the bustle of packing and drying, and the anxiety about the boat. After a short Chinese service, we went on the hill at the back, and had a little Bible-reading together. It was delightfully calm and peaceful, and far below we could just hear the noise of the trackers by the water side, which, however, did not disturb the quietness. The view was grand. We are surrounded by mountains on every side, through which the great river winds its way. Some of these are very high, but ever so far up are to be seen little winding paths leading to some cottage.

“ In the afternoon we took books with us, and went down and read in the shelter of some of the huge ridges of rock close by the water. We have been faring sumptuously to-day : oatmeal, a chicken, and tinned tongue, with the ‘ mixed biscuits.’ We are now exchanging our borrowed pukais for our own.

“ Staying in a place like this does make one long to speak Chinese. The keeper of the temple was proposing to-day that prayer should be offered to the great man in whose honour the temple is erected, asking for a prosperous voyage. One does want to testify for Jesus here !

“ Tuesday, February 7th.

“ We have been putting the things on board, and . . . waiting. At last the boat made a start late in the afternoon ; but only to get just across the river.

“ Wednesday, February 9th.

“ We have arrived this evening in the Wushan Gorge, after making good progress since yesterday morning. We were very surprised to receive a visit from Mr. Murray (the agent of the Scottish Bible Society at Chung King), who is on his way down to Shanghai. He has kindly offered to take letters for us, so that I must close this hurriedly.

“ JAS. WALFORD HART.”

THE PHALAPYE MISSION, SOUTH AFRICA.

DEPARTURE OF THE REV. W. C. WILLOUGHBY.

MUCH interest was awakened in this Mission of our Society in British Bechuanaland by the visit of the Foreign Secretary last year, and now that the Rev. W. C. Willoughby has left England to take the oversight of the work at Phalapye, we embrace the opportunity of giving a brief description of the station, gleaned from Mr. Thompson's report, and adding a few personal notes regarding Mr. Willoughby.

The new capital of the Bamangwato is not nearly so picturesque a place as Shoshong, their former capital, which is situated at the foot of a romantic gorge, in a cluster of very bold and striking hills. Phalapye is built on the plain, on the north side of the Chwapoñ Mountains, and a few miles from their south-west extremity. The hills rise to a height of probably 600 to 800 feet, but present no striking features, and the most noticeable thing about the town itself is the number of mutilated stumps, six to eight feet high, of noble forest trees which have been ruthlessly cut down in every direction, partly for building purposes, but more because the people have a great prejudice against trees in the neighbourhood of their dwellings. One good feature about the town is that the chief has wisely caused it to be spread out over a considerable area, probably five miles long. It would be a mistake to associate with the word town any of the ideas suggested by the appearance of a town either in Europe or the East. There are no streets in the sense of roadways on which the houses abut, and by means of which each household communicates with its neighbours. There are a number of clusters of huts within high fences of bush or poles, each cluster representing not only a family, but a clan. In the case of important headmen and subordinate chiefs, these clusters contain a large number of huts of connections and retainers. There is

also a place for their cattle, and sometimes a courtyard or kgotla, in which the head of the clan is usually to be found during a considerable part of the day with some of the retainers. Several of these clusters of huts, grouped in their turn around the settlement of the chief himself, form a Bechwana town. Usually they are crowded very closely together, with only narrow and necessarily winding footways between them, which, to a stranger, are as confusing as threading a maze. To make matters worse, the natives have no ideas of sanitation. Their huts, and the little courtyards in front of them

usually appear to be scrupulously clean; but the lanes outside the fence, and every open space and corner formed by the conjunction of the circles of huts, are made the receptacle for all the ashes, refuse, and filth of every kind, so that locomotion is often far from pleasant, and the crowded towns speedily become unsavoury and unhealthy. Kbame, in removing to his new capital, has very wisely insisted on the scattering of the various sections over a wide area, so as to give more space for ventilation.

The population of the town is generally estimated to be about 20,000. This includes two or three subject tribes, whom Khame has brought in to live among his people. There is also a small European community, numbering at present between fifty and sixty, but fluctuating considerably. This is composed of traders and their families and assistants; of various officials connected with the Bechuanaland Exploration Company; of migratory Boers, who settle down for longer or shorter periods, and work as blacksmiths; and, finally, the circle is completed by H.M. Commissioner, the Rev. J. S. Moffat, and his orderlies, and the telegraph clerk.

The new church and the site for the mission-house are on a stony plateau, 100 to 150 feet above the town. The church is of simple Gothic design, substantially built, and capable of accommodating fully 1,000 people seated, as the Bechuanas appear to like to sit closely packed to-



REV. W. C. WILLOUGHBY.

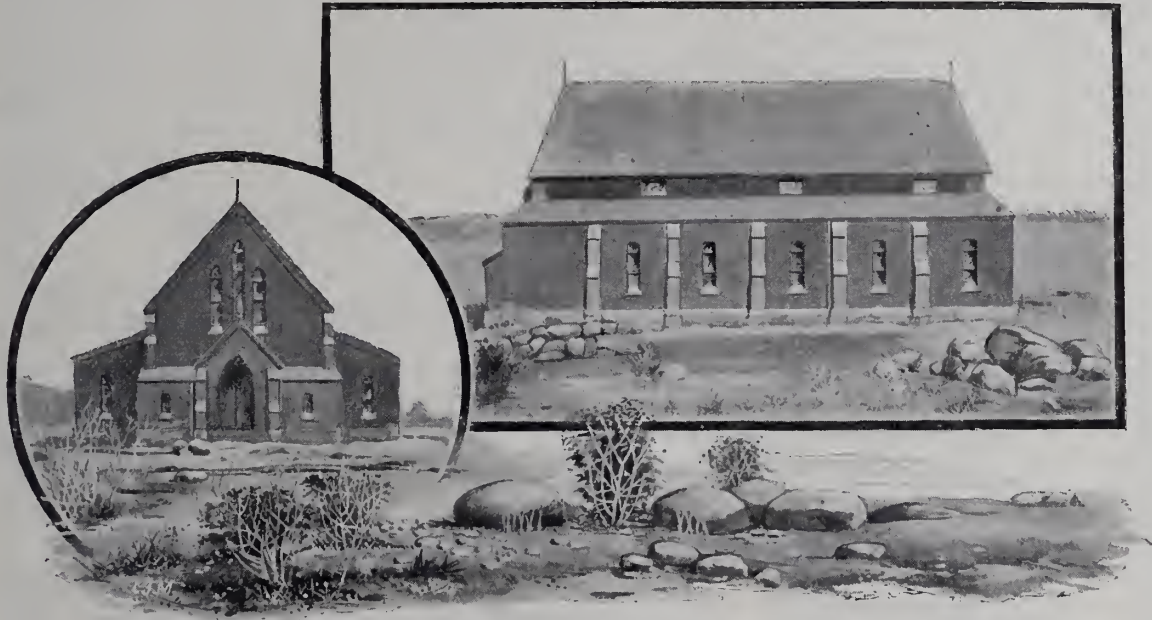
(From a photograph by Mr. E. Wheeler, Brighton.)

gether. The chief and his family have chairs; a few others bring with them stools of native manufacture and of various sizes, but the majority sit huddled together on the floor. If seated with benches giving a reasonable amount of room, I imagine the place would accommodate a congregation of seven hundred or thereabouts. It is a striking testimony to the generosity of those who provided the funds and the labour required for its erection, and not least of the Rev. J. D. Hepburn. Neither the Bamangwato people nor the Directors will ever know fully what it cost him, not only in money, but in mental anxiety and in physical suffering, to carry out the task he conceived to be set him of erecting a place of worship worthy of the Christian life and the Christian aspirations of the people whom he loved as his own soul, and to whose

all the churches of Brighton and the town itself, will sustain by the departure of Mr. Willoughby :—

“What that loss is, only those of us who have been intimately associated with him in Christian work really know, and even we can scarcely appreciate it yet. During the time, now over three years and a half, that he has been amongst us, he has by his genial, unselfish, and Christ-like conduct, won the affection and esteem of all who have been privileged to be associated with him.

“Born at Redruth, in Cornwall, Mr. Willoughby entered as a student at Springhill College. In 1882, when he was in his third year there, a demand was made for volunteers for Central Africa. Mr. Willoughby came forward and offered himself for the post, and the result was that his offer was accepted and he set out the same year for Urambo.



THE NEW CHURCH AT PHALAPYE.

best interests he had given himself with unstinted devotion. Mr. Thompson and the Rev. Roger Price had the privilege of conducting the dedicatory services in August last.

Besides the church work there are native schools which will be under Mr. Willoughby's superintendence, and he and Mrs. Willoughby are to be followed by two ladies—one of whom will be a duly qualified elementary teacher—whose special duties will be to superintend the schools and to develop work among women. At present there are over 200 church members.

THE REV. W. C. WILLOUGHBY.

The *Brighton Free Churches Magazine* makes the following reference to the loss that Union Street Church, in fact

Quite a party of missionaries belonging to various denominations, and bound, some to Africa and some to India, went out in the same ship as Mr. Willoughby, amongst them being the late Bishop Hannington, whose health broke down in his attempt to reach Uganda, and who returned and stayed awhile at the Urambo Station. The climate of Equatorial Africa proved, however, too much for Mr. Willoughby, and in 1883, he was forced to return to England broken down with fever. After a short rest at home he, early in 1884, resumed his studies at Springhill, and in 1885 received a call to Perth. It was soon after his settlement there, in October, 1885, that he married Miss Pountney, of Birmingham. All who know Mrs. Willoughby know how, in every way, she has been a true helpmeet to him, and in every way fitted to be a pastor's wife.

"In 1887 Mr. Willoughby resigned the pastorate at Perth and returned to Birmingham, and for the next two years he was engaged in doing deputation work all over the country for the London Missionary Society. Early in 1889 he accepted the call from Union Street Chapel, and in May of that year entered on the pastorate, succeeding the Rev. A. F. Joscelyne, who had removed to Sydenham. During the time Mr. Willoughby has been at Brighton, the church under his charge has been making steady progress. The renovation of the church, which has just been completed, and which has brightened and improved the old building of the mother church of Brighton, and the enthusiasm with which it has been carried out, speak of the bond of union between minister and people. It is not only, however, at Union Street that Mr. Willoughby has done good work. He has endeavoured to associate himself with everything that is best in the church life in the town, and his sympathies have ever been enlisted on the side of righteousness and of helpfulness towards the townspeople. Perhaps few know how much the Early Closing Movement in Brighton owes to his indefatigable labours, and one of his last public utterances was when, at the meeting of the Free Church Association, he made a vigorous protest against the Corporation Art Lottery."

At the Designation service, which was held at Brighton on February 15th, the Rev. W. Roberts, B.A., chairman of the Board of Directors, presided. The Rev. R. Wardlaw Thompson described Mr. Willoughby's new sphere of labour, and Mr. Willoughby indicated his reasons for entering upon the work. The designation prayer was offered by the Rev. J. B. Figgis, and speeches were delivered by the Revs. A. N. Spong, A. Norris, W. J. Smith, and D. Anthony, followed by the presentation of illuminated addresses from the Sussex County Association, from the Congregational ministers resident in Brighton, and from the Brighton and Hove Ministerial Fraternal, all of which testified to Mr. Willoughby's zeal and fidelity as a pastor and citizen of Brighton.



FROM THE SECRETARIES OF THE WATCHERS' BAND.

WE are thankful to be able to report the continued growth and extension of our movement, and again to have the pleasure of announcing considerable additions to our membership.

Since the issue of our last list twenty-four new branches have been formed, making forty-eight since the commencement of the new year, and bringing our present total number of branches to 185; and we are in communication with friends in many other towns and districts, the names of which we expect ere long to give.

It will be seen that India supplies one addition to our list, which now includes Madras, where we hope soon to

have a large and vigorous branch; and we are looking for a large accession to our members from the Australian Colonies, where the Rev. Joseph King, the Society's deputation agent for Australasia, who takes a deep interest in the Watchers' Band, is labouring very earnestly for its extension.

This movement is fraught with great issues, for not only the success of our Society's operations, but its very existence, depends upon the prayerfulness of its supporters. We may work unceasingly, we may spend unsparingly, but our utmost efforts will be in vain, and all our expenditure will be fruitless, unless power be granted from on High, and that power is only given in answer to prayer.

In regard to this great work of the evangelisation of the world, every individual Christian has a responsibility, and all who tarry at home, as well as those who go forth to the mission-fields, the poor as well as the rich, the feeble as well as the strong, the ignorant as well as the cultured, those possessing only one talent as well as those entrusted with the ten, may find a place, and should take their place in the ranks of the "Watchers"; and who can tell of the blessings that may be given in answer to their prayers?

JAMES E. LIDDIARD.

H. L. LIDDIARD.

NEW BRANCHES.

LONDON.

<i>Branch.</i>	<i>Secretary.</i>
New College, Hampstead	Mr. J. B. Jones.

COUNTRY.

Bexhill-on-Sea.....	Miss Hooper.
Birmingham (Smethwick).....	Miss Florence Abbis.
Brecon Memorial College	Mr. Robert Hughes.
Chelmsford	Mrs. F. A. Wells.
East Derham.....	Miss. E. M. Playford
East Grinstead.....	Mrs. Austin.
Heckmondwike (George Street)	Mrs. J. G. Henderson.
Horsham	Mrs. Herschell.
Kendal	Mr. Wilbye Hastwell.
Littlehampton	Mrs. Walters.
Liverpool (Great George Street)	Miss Perkins.
" (Stanley)	Mrs. Hugh Jones.
Lymington	Mr. C. Ingram Hendeby
New Barnet	Miss Todhunter.
Newton Abbott	Miss Goodenough.
Oswestry	Miss Minshall.
Seaford	Miss Green.
Stockport (Women's Auxiliary)	Miss Hague.
Swansea (St. Paul's Cong. Church)...	Mrs. F. G. Marten.
Uttoxeter	Miss Vernon.
West Cowes	Miss M. G. May
Wooburn (Cores End)	Miss Talbot.

INDIA.

Madras	Mrs. R. L. Cochrane.
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AN ORDINATION.

LAST Saturday, February 25th, five carriages full left our Mission compounds at Bhowanipore, all bound for Kaurapukur, the headquarters of our South Village work. The occasion was the ordination of Babu Kalipada Banerjee, who has just been transferred from Berhampur, and

different stages of missionary work, and being earnest, and full of vigour and enthusiasm, we look for a great blessing on his labours.

Last Saturday the weather was most unusual for this time of the year. It rained steadily and was very cold, so much so that we all wore our overcoats, and kept them on all day; the first time during the six years I have been in India that

Rev. W. G. Brockway, B.A. Rev. N. L. Dass.
Miss Ashton. Babu K. P. Mookerjee.

Rev. C. N. Banerjee. Rev. J. P. Ashton, M.A.
Rev. T. K. Chatterjee. Mrs. Ashton.



Mr. J. N. Farquhar, B.A. Babu A. K. Nag. Rev. W. B. Phillips.
Babu N. C. Roy. Rev. W. R. Le Quesne. Rev. K. P. Banerjee. Rev. J. A. Joyce.

MISSIONARIES AND MINISTERS PRESENT AT ORDINATION.

appointed superintending pastor of the South Villages. Kalipada Babu is one of our Baduria converts. He was baptized in 1879, and has since then, for several years, been doing faithful work as an evangelist, both at Calcutta and Berhampur. For the last two years he has also had charge of what is called the Magazine Church at Berhampur. Thus, though a young man, he has passed through the

I have seen such a thing here in the plains. Immediately on arrival at the Mission House at Kaurapukur, we had the gong sounded to call the people to service, and the service began soon after. The chapel is not of very elaborate architecture. The floor is of mud, and so are the walls, all but the upper part, which is a lattice-work of split bamboos to admit light and air, for there are no windows. The roof

is of thatch, high pitched, and with the eaves coming down to some six feet above the ground. This style of building is very cool and comfortable in the warm weather, but on such a day as last Saturday it was decidedly draughty and cold. We had come for a solemn service, however, and did not think much of the building. The place was well filled; but probably many more would have come had it not been for the rain. The service was conducted in precisely the same manner as our ordination services at home, only it was in Bengali. The Rev. J. P. Ashton presided, and we began with a hymn which had been composed expressly for the occasion. It was sung to the usual accompaniment of tom-tom and cymbals, with the addition, it being a special occasion, of a violin. After the hymn, the Scripture was read by the Rev. T. K. Chatterjee, and this was followed by prayer by the Rev. N. L. Dass. Then we had another hymn. After this, the usual questions were asked by the Rev. W. G. Brockway, who had come down from Berhampur on purpose to be present at this service, and the replies were given simply and modestly. The Rev. C. N. Banerjee, who had baptized Kalipada Babu and admitted him into church membership, then offered the ordination prayer, and the Rev. W. B. Phillips delivered the charge, basing his words on Ephesians v. 15: "See, then, that ye walk circumspectly." Another hymn, also composed for the occasion, was then sung, and this was followed by an address of welcome, in poetry, read on behalf of the congregation. The service was then closed by the Benediction.

It was now about three o'clock, and our tiffin hour was long passed, so we were invited into Kalipada Babu's house for refreshments. These consisted of chupaties (a kind of pancake made of flour and water), a curry, and native sweets, with a very acceptable cup of tea. It was still raining, and some of our party had already gone home, but Mr. Levitt, who arrived to join our staff last week, had brought his camera, and we were anxious that he should take a photo of the party somewhere outside before we all dispersed. At last there was a slight lull, of which we immediately took advantage. It had not quite stopped raining and the ground was very muddy, but we resolved to make the best of it. Contrary to all expectations, for the circumstances were certainly adverse, the photo was quite a success, and a copy of it accompanies this brief account. The whole of our Calcutta staff would be there represented had it not been, as I have said, that some had to go home earlier; and, besides that, an important meeting of the Young Women's Christian Association, in connection with our Bhowanipore native church, was being held that afternoon, and some of the ladies had had to stay for it. As soon as Mr. Levitt had finished with us we all started for home.

Our brother Kalipada Babu has a very responsible and in many ways difficult task before him. The church at Kaurapukur has for some time past been split up by dissensions. There are some signs now that a brighter state of things will ere long prevail; but the rift in the clouds is very slight as yet, and our brother has need of all our sympathy and of our prayers.

W. R. LE QUESNE.



BRISTOL YOUNG PEOPLE'S MISSIONARY GUILD.

DESPITE the warm interest generally felt in Bristol Congregational Churches for the work of the London Missionary Society, there has not existed any special department charged with bringing the work of foreign missions directly before young people, and in connection with the desire to help on the "Forward Movement" this fact came very patently before the Committee; it was, therefore, decided to form the above Society, by requesting all the various Christian Endeavour Societies, Guilds, Literary and Improvement Societies or Bible-classes in each several church to become affiliated. Some twenty or twenty-two churches joined in the movement, and, to begin with, about 1,200 members were enrolled early in January of this year. During February and March, meetings were addressed and lantern lectures given on about twenty-five nights in different churches, while to conclude the first short session, a *soirée* was held in the Y.M.C.A. hall. The building was tastefully decorated, some huge palms upon the platform giving quite an Eastern effect, and from 500 to 600 members attended. Tea and coffee were served from 6.30 to 7, during which, and on to 7.30, incidental music was discoursed and social intercourse indulged in; from 7.30 to 8, an exhibition of photographic views, illustrating mission work in Madagascar, took place by the aid of a very powerful limelight lantern, the description and historical account of work begun, suffering endured, and success achieved in that interesting island being given by the hon. secretary, Mr. G. H. Wicks. After prayer by Rev. J. Parker, the chair was taken by Mr. F. A. Jenkins (president), who briefly explained the aims and objects of the Society, and was followed in a short speech by Mrs. Duffield, formerly a worker in India. She spoke of the great social difficulties young people had in our Eastern Empire to prevent them from coming out and confessing Christ, and of the good work being done for the future of India's manhood by the elevation of women through Zenana work.

Mr. Bonsey, from China, who attended as a special deputation from the Mission House, expressed his pleasure at finding the Society starting so favourably, and, in the course of a most interesting speech, he described his station at Hankow, the people amongst whom he laboured, the work that had been accomplished, together with many facts of personal interest which kept him thoroughly in touch with even the youngest portion of his audience, and at the conclusion elicited their hearty applause.

Rev. H. A. Thomas offered a few brief words of counsel and of encouragement.

The meeting, which was completely successful, then closed with the Benediction.

A YOUNG MEN'S MISSIONARY BAND IN BENGAL.

WE do not call ourselves by that name, but that is what we are. We call ourselves a Christian Endeavour Society; but we believe in going out into our own streets and villages to tell the good news to others. We meet on Saturdays in

the Berhampur Mission House at 6 p.m. Usually we recite a portion of Scripture which we have learnt during the week. Each one also offers prayer; and often fervent testimonies, special requests for prayer, self-revelations fall from the lips of our little circle. This little gathering has proved a great stimulus to the spiritual life of our Christian young men. Four times a week we preach in the streets in the evenings, every one taking his turn. Often we have large crowds of listeners, now under some spreading tree, now by the river-bank, now in the busy hazaar. Sometimes we have a special effort. On a recent Sunday evening, after a short prayer-meeting in our Magazine Chapel, where the Bengali Christian Church meets, we started off for a village some three miles away. I am sure, as our Lord looked down upon us from heaven, it must have reminded Him of His own walks with the disciples through the villages of old. Over the hedgeless plain, by a narrow straggling path through the cultivated patches of ground, our party of about twenty men wandered. Passing along now and then we could see one and another stoop and pluck the grains of "gram" to eat; but there were no Pharisees near to grumble. In a long line we wandered on, looking so picturesque in our many-coloured Eastern robes. A sweet evening breeze was blowing across the plain, so that the rays of the tropical sun could not destroy our enjoyment of the scene. Some of our friends from the native church had brought drums and cymbals with them. Stopping in the shady heart of the village, our songs and the noise of our music soon attracted the people around us. Interspersed with hymns, the preaching went on till the sun began to disappear, and the sudden night began to darken around us. When we have another opportunity we shall not fail to respond to the invitation of the people to go there again. I will give you one more glimpse at us. Last Saturday we went to Murshidabad. The ancient and famous city of Murshidabad, which gives its name to our great district, is still the centre of Mohammedanism in Bengal. Recently, Sarat Babu (Rev. S. C. Ghosh) has begun to labour there, and we heartily rejoice that our Lord has permitted us to open up work in that city. Well, as I was saying, last Saturday we went there. We intended to have gone up the river by boat, but the boatmen, seeing a large party, wanted to haggle so much that we determined, after wasting an hour, to go by gharrie (a ramshackle kind of cab). The gharriewallahs immediately put up their price. At last, however, by strategy, our dear Kali Bahu, going to another gharrie-stand and leaving us out of sight, engaged the necessary conveyances.

We had a beautiful drive. At last we reached Lal Bagh, where Sarat Bahu lives. Here we met face to face our beloved Paul Babu, and three other fellow-workers from Jiaganj, and also Sarat Babu and his aged helper, Panchanon Babu. In a little ante-room we all gathered for prayers, a sweet and hallowed season, in which every voice was lifted up to the Lord of the harvest. After that refreshment was served round in the form of Bengali sweets, of which I daringly partook at the risk of my European stomach; but they are very nice. Mr. Sims partook in greater moderation. Being thus regaled, and having washed our fingers, we were ready, as the Salvation Army would say, "to storm Murshidabad."

Mr. Sims, with Sarat Bahu and some eight brethren, went right to the other end of the city, where they all preached just outside the mosque. Kali Babu, Paul Bahu, and I, with the rest of the brethren, occupied the centre of the city, Panckraha (the five roads), where five roads meet. Here for two hours we sang and preached to a large crowd. Now and then there were slight interruptions; crackers were let off near by us, or groups of small boys would raise a shrill

chatter. At one time two gaily-dressed little boys passed by sitting on the back of a richly-caparisoned horse, under a gaudy canopy upheld by bearers. They were preceded by drums and cymbals and singers. It was a circumcision procession; but I suppose, being a common sight, it did not seem to attract the attention of our audience much.

At dusk our day's work ceased, and, our two parties joining, we prepared to return. This time the journey was to be by river. Mr. Sims and I, however, preferred the walk home to the tedious boat journey of four hours. Perhaps I ought to say in a whisper that no one accompanied us; was it because there is no excess of courage in Bengal? It was a dark night, without a moon, and, following the river, we had only trodden paths to go by; but we were neither devoured by panthers nor poisoned by snakes. Now and then a sneaking jackal crept out of the jungle, and certainly the fireflies were beautiful, like phosphorescence on the waves of darkness. We got home safe and tired, two hours before the rest. Young men, pray for us and come to us!

LIVERPOOL BRANCH.

THE annual meeting of the members of the Young Men's Branch of the London Missionary Society was held at the Y.M.C.A., Mount Pleasant, on Friday evening, March 24th. Tea was provided at half-past six o'clock for the members, and a business meeting for the election of members was held at a quarter-past seven o'clock; after which there was a general meeting, presided over by the Rev. Stanley Rogers, who gave a very interesting account of the work and present position of the London Missionary Society. The meeting was addressed by other gentlemen, including Mr. J. H. Jensen (of Norwood), and Mr. R. W. Ross (of Stanley), who have lately volunteered for service in the mission-field. The members of the Y.M.C.A. Missionary Band were invited to unite in this meeting. There was a good attendance, and the meeting was marked with much earnestness and devotion.

As a testimony to the value of these auxiliary societies, Mr. Jensen stated that his first impulse to volunteer for missionary service was received at the last annual meeting of the Society, at which he had been requested by the secretary, Mr. Hamilton, to read a paper on Missionary Work.

NEW PRESIDENT OF THE LAMBETH AUXILIARY.

LAST month an interesting meeting was held in connection with the Y.M.M.B. branch at Christ Church, Westminster Bridge Road. Rev. F. B. Meyer, B.A., presided, and missionaries of the C.M.S. and A.B.M.U., representing the Niger and China, gave addresses.

The important feature of the meeting was the statement by the secretary, Mr. F. S. Dunkin, that the Band had determined to raise the sum of £35 per annum for the support of a young man in college, in training for a foreign missionary.

The Rev. F. B. Meyer, B.A., has kindly consented to become the president of the Lambeth Auxiliary Young Men's Missionary Band. This has given intense pleasure and satisfaction, and secured for the Band a strong and enthusiastic missionary supporter.

THE CENTRAL BAND.

MEETINGS FOR MAY:—

Friday, May 5.—Members' Night. Farewell to the Rev. E.

Pryce Jones, appointed to Madagascar. Also a practice address.

„ 12.—Meeting in the City Temple. See Advertisements,

ANOTHER HURRICANE AT TAMATAVE.

WRITING to his wife, who is remaining for a time in this country, the Rev. J. A. Houlder, under date, Tamatave, February 24th, says :—" I am almost too weary to write. You will only too well understand the reason when I tell you that we have just had another similar experience to the terrible one we had in 1888, when considerably more than half the town went down, and all the ships in the harbour were wrecked.

" On Monday evening, the 20th, when I went to bed about nine o'clock as usual, a furious storm was raging. But as this is a veritable temple of the winds, I thought nothing of it and was soon fast asleep. I awoke several times during the next few hours, and listened dreamily to the howling

" As soon as it was sufficiently light I went on to the verandah, and was soon able to see that great damage was being done. The wind and the rain still continued just as furiously as ever, but between the gusts I convinced myself that the bulk of the houses in front were down. Then I went below and opened up the northern side. Almost immediately refugees began to arrive—unhappy members of our congregations whose houses had been unroofed and blown down. Poor creatures, how miserable they looked with their drenched and shivering wives and children, and what small belongings they could bring with them through the pelting storm, and how thankful I was our own house still stood and that I could take them in!

" At six o'clock the church fell in, but so furious was the tempest that, although it is only a few yards off, I did not



THE CHILDREN'S CHURCH IN RUINS.

of the tempest and the beating of the rain against the house.

" But I gradually got suspicious, and about two o'clock got up to make an examination. It did not take long to undeceive myself. As soon as I passed to the windward side of the house, I saw the water streaming down the walls and running over the floor. I immediately ran down to call up Andriantsara and Ravony, the two servants, and we proceeded without delay to clear the goods from the store-room and the things from the dining-room, which stood in danger of being deluged, and then with pails, rags, towels, and anything we could get hold of, mopped up as well as we could. But it was useless, and we had to let the water take its course.

hear the crash. Happening to look in that direction whilst more refugees were arriving, I saw to my consternation that it had gone. My first thought was for the evangelist and the boys who were permitted to occupy it pending the erection of their own house. Turning to go to their rescue I was only too thankful to see them filing up from the huts. Their escape was remarkable. During the night Ravoavy, the good old Betsimisaraka Christian, who used to go visiting when you were here, and a girl she was taking care of, took refuge in the church, bringing along with her the inseparable companion, her big Bible, tied up in the bag she carries it in. They stayed there with the boys several hours, when, the place shaking more than usual, they all deemed it prudent to make for the huts once

more. Ravoavy got lost in the darkness, and Ravelojaona found her wandering about in the wood, her Bible under her arm. Glad enough were they to get to the huts once more. We rescued there and then as many of the slates, books, and other school materials as possible, for the building, you know, was used as a school as well as a church; but the place is a complete wreck, and will

hurricane. Down it went at the same hour as the other, and the timbers now lie one on the top of another like so many cards in a pack. Indeed, the thing is so neatly done that it looks as if a hundred men had been employed several hours to do it.

"I need not tell you that Ambatomasina has also come to grief. Being built entirely in the native fashion of poles



HOVA CHURCH, TAMATAVE, IN COURSE OF ERECTION. NOW IN RUINS.

have to be entirely rebuilt. The money to build it was got together with infinite pains, and I dread the thought of having to commence all over again.

"The Hova church is a still greater loss. The natives had impoverished themselves to erect it, and had spent on it upwards of 3,000 dollars. It was rapidly approaching completion, and arrangements had been talked about for the opening services. Alas! nothing is sacred to the fury of a

and rods, and leaves of the Travellers' Palm, there was, of course, no hope for that. It had just been sold, by the by, for fifty dollars to help to pay for the new church. We are now, therefore, without a single place of worship or school, but shall make the best of it by having services and teaching in the meantime on the verandahs of the house.

"The hurricane lasted throughout the whole of Tuesday, and the wind was anything but still the whole of the next

night. I spent the time ministering as far as possible to the wants of the people, who had crowded into the house and on to the verandahs, going up and down stairs looking to doors and fastenings, and watching the progress and effects of the blast. As the wind shifted towards the east, we got less water into the house ; but still there was plenty. My boots were wet the whole day long, to say nothing of upper garments occasionally exposed to the elements as I went outside, or peeped out windwards. The passage afforded a curious spectacle. The boards not being dovetailed, the wind frolicked with the water floating about on the floor. It seemed as if hundreds of mischievous sprites were underneath blowing bubbles through the chinks, for it was one seething mass of frothing foam. Outside, again, the trees were struggling vainly against the force of the wind. Some were snapped asunder by the terrible gusts, whilst others, after making repeated efforts to keep their hold in the ground, were at length torn up by the roots, and laid vanquished on the ground. The wind, strangely enough, besides driving innumerable particles of sand before it, which clung to the walls inside and out, and made the place look like a child's sand-castle, picked separate fingerfuls out of the flower beds, and sent them in haste to join the crowd of their companions. My attention, however, was more taken up with the sight of human misery than the watching of natural phenomena. There were few people to be seen, but these were fleeing from the ruins of their homes, carrying out their goods as best they could, bearing on their backs a helpless child, or leading and supporting along an old man or woman too feeble to contend against the storm themselves. The behaviour of the people inside our house was excellent. I heard no murmuring whatever. There was an occasional laugh over their misfortunes, and an exclamation of pity for those of others. But the adults mainly sat in perfect silence, and the children, wet and hungry as they were, slept for very weariness. Towards evening, I heard the sound of singing, and, coming below, found that the women had struck up the native version of 'Praise God, from whom all blessings flow.' They were thankful, they said, the calamity was no worse. After this we had prayers, and, as you will readily believe, there was no lack of sincerity in them.

"About three o'clock in the afternoon, seeing signs of the falling in of the eastern gable of the Consulate, I went over to warn the occupants. The windows were already burst in, and I made my way upstairs amidst a lot of falling boards.

was taken by surprise. All the southern windows were gone, the verandah was open to the sky, and there was a great gap in the western gable which I could not see from our house. Moreover, the place was flooded and the rooms deserted. I went from room to room, calling out and searching : but found no one. Concluding they had taken refuge below in the same place where Mrs. Haggard had spent so many anxious hours five years ago, I managed to get down

stairs again in safety, and then found them all together. They had long since fled from the upper floor and taken shelter in the inner offices. It must have been fearfully trying for madam to have to remove under such trying circumstances. They have gone to another house, and it is no wonder that I hear of her having a most dangerous relapse.

"Our own house stood wonderfully well considering its most exposed position. People who do not know what care was taken to make it as strong as circumstances would permit expected it to come down with a run. But I had little fear, or I should not have permitted the people to flock into it, and should speedily have cleared out myself. The principal damage done was the knocking down of the spouting. During the latter part of the storm, the partition of the pantry began to go, and the boards of the verandah to burst up. The blinds, too, got loose and dashed themselves to pieces like the sails of a ship overtaken by a tempest. We managed to secure the rollers, however, and then let the blinds go. They were soon torn to shreds, and the fragments driven against the balustrades, some of which they broke in their efforts to get free.

"It was not till Wednesday morning that one could get any idea of the effects of the storm in the town. I then had a look round, going first through the native quarter, on my way to our ruined church and the battery. What a scene of devastation it was ! Every house in the open was down, and those in the thickly populated bazaar, where the ways are narrow and no erection has the space to fall flat, were all jumbled together in indescribable confusion. People were moving about everywhere, most engaged in re-erecting their ruined dwellings, looking after their goods, and not a few, it must be said, in picking and stealing.

"Comparatively little damage was done to the foreign residences and to the business premises, as they are mostly well built and in protected positions, but destruction seemed to be almost complete amongst the warehouses walled and roofed with corrugated iron, especially amongst those nearest the landing-place. Most are built too near the sea, so that what the wind began the water finished — the soldiers' quarters, the Custom House Office, the Lighterage Office, and half the Government and Messagerie Offices. The Custom houses were washed away, and the *débris* thrown in one grand heap of smashed-up timber and other materials amongst the ruined boats and lighters on the shore. The water was flooding the principal warehouses as I stood and watched the people getting out their goods as best they could without any show of order or regularity. Identification was in many cases impossible as boxes and bales were half buried in sand and water. The wreckers, too, in the person of officers, soldiers, and civilians, had been busily at work all Tuesday, day and night, in breaking open packages and making off with the contents. No attempt was made to stop it. To-day a little activity is being shown by the native officials, and the French police have captured several spoilers and

secured some of the stolen property. Considerable trouble is likely to arise from this state of things. To-day, the goods being partially protected, the raiders have fallen on the ruins of the Custom houses, apparently with the connivance of the authorities, for some of the principal officers have been most active in the business, and their yards are full of planks and beams, &c., for which the Government paid dearly enough.

"The village at the point was a sad spectacle. The inhabitants, mostly creoles and St. Marie people, were sitting about gazing at the ruins of their homes. Unlike the Malagasy in the Western quarter, they had not yet begun to arise and rebuild, partly because they seemed overwhelmed at the extent of the calamity that had overtaken them, and partly because they are further away from the place where they can purchase materials. Poor things! like their neighbours the natives, they will suffer severely from the after-effects of this time of trials, for there is sure to be a considerable increase of illness and death, whilst their present misery is not to be lightly spoken of. I went into the town this evening to see one of my native friends, an officer of the garrison. The exposure and the exertion of that dreadful night had brought on a severe attack of rheumatism. I found him on the ground, under a temporary roof, with the ruins of his house round about, and he is only a sample of many. To add to the trouble, too, provisions are at famine prices, and it will be weeks before they go down.

"I cannot, strange to say, hear of any accident or death in the town. As in 1888, we have had a wonderful immunity. But it is, as you have already feared, far otherwise at sea. As before, every ship in the road here has been wrecked; but happily they were few in number, and have been driven on to the shore, and not on to the reef. Hence there has been only a loss of less than a dozen lives. The crews watched their opportunity, and leaped into the sea, which soon deposited them on dry land. People were most anxious about the *Margrete*, a German vessel belonging to Oswald & Co. Her lights were seen up to one o'clock on the night of the 20th, and they then disappeared. News came late the next day; she had slipped her anchor, as she had begun to drag, and run for it, with the result that she went on shore two hours north, and all were saved but one man. There is another vessel wrecked a day south, and it is reported to be the *Crocodile*. We shall doubtless hear of further disasters as messengers come in."

SOUTHPORT LADIES' AUXILIARY.—At a drawing-room meeting held in Chapel Street School-room, Mrs. Lillyman, the treasurer, recorded that a balance of £130 had been sent to the Society for the Fund for Female Missions. It is worthy of notice that £10 1s. 6d. of this sum came from a stall provided by a girls' sewing class, conducted by Miss Brown, in connection with West End Sunday-schools.

THE BOMBAY CONFERENCE—RESOLUTION OF THE DIRECTORS.

AT the meeting of the Board of Directors on March 28th, the following resolution was adopted:—

"That this Board, having had its attention called to the reports of the late Decennial Missionary Conference at Bombay, while disclaiming any sympathy with the terms in which, in some quarters, the action taken at the closing meeting of the Conference with reference to the subjects of the State-Regulation of Vice, the Government Opium Traffic, and the Liquor Traffic in India has been criticised, cannot but express its deep regret that, owing apparently to a mere technicality or point of order, so large and representative a gathering of missionaries should have refused to pronounce an emphatic judgment upon such momentous topics, closely affecting mission-work, when once they were introduced; and especially that a strong condemnation of the first of these having been passed, virtually by acclamation, should have been withdrawn by a very small majority—feeling, as it does, that much injury may result, and that already no little painful concern among many of the warmest friends of missions has been called forth.

"The Board recognises with satisfaction the true sentiment of the Conference as reported by Bishop Thohurn, but yet deems it right to record this deliverance upon the subject; and instructs that a copy of this resolution be sent to all the stations of the Society and to the secretaries of all auxiliaries, and that it also appear in the next issue of the CHRONICLE."



PERSONAL ITEMS.

CHINA.—Mrs. Fahmy, of Chiang Chiu, who has been laying between life and death for many weeks, has been ordered home. Miss Miller and Miss Benham, of Amoy, are returning to England with her, the last named also under medical advice.—Two specially interesting items of news regarding members of the Hankow Mission will be found under "Proceedings of the Board."—Dr. Mackay, of Wuchang, has received some very flattering letters from the friend of a Chinese gentleman living at Changsha, Hunan, who was cured of an infirmity by Dr. Thomson when at Hankow. "Since I got home," says the writer, "I have been continually telling with delight to the leading literary men and gentry of Hunan of the remarkable skill shown by the doctors."—The Rev. S. E. Meech, of Peking, in sending his annual report, remarks: "Alas! that there is so little to satisfy the desires of the people for results. The time is not

yet, but I would fain believe it is not far distant. God has been moving many hearts lately. Never since my time in China has there been such an urgent and persistent cry for the fulfilling of the Holy Spirit. This, too, not only among the missionaries, but I can speak for several in our little church here as having the same desire. It was my joy to be present at a prayer-meeting on the last Sunday of the Week of Prayer, which was new in my experience in China or elsewhere. The three congregations in the north and west of the city met for the closing service at the American Presbyterian Mission Chapel. Mr. Bryant preached a stirring sermon on the Holy Spirit. It occurred to one present to hold a prayer-meeting immediately afterwards, and there followed, without intermission, a number of brief, urgent, earnest cries, some with tears, marvellous in their importunity, that the Spirit might be given. Amongst the missionaries the Week of Prayer has been continued in a weekly meeting, which has been very well attended, and has been marked by more simplicity and more laying bare of the heart than I remember before."—As many as one hundred copies of the Rev. R. Lovett's "Life of James Gilmour" have been sold at Peking, Tientsin, Kalgan, and T'ungchow. This large sale has far surpassed the utmost expectations of Mr. Meech, who says: "The list of purchasers is a most interesting document. The British, French, German, Russian, Dutch, and Japanese Ministers, the Belgian Chargé d'Affaires, and two sons of the American Minister bought copies."

INDIA.—Mr. and Mrs. Sims, with some native agents, have had a most delightful trip down the river from Berhampur to Plassey. "The common people are hungering for the Bread of Life. Sometimes they followed us to the boat for further instruction in the Gospel. If only some of us could go and live in the villages! Many of them have never heard the Word of God. There are a hundred villages away to the south-east from here where probably a missionary has never been seen by the majority of the people."—Mrs. M. Phillips will have reached England before the appearance of this magazine. Mr. Phillips hopes to get away from Madras in the course of the present month. He has been appointed a member of the Advisory Council on Religious Congresses of the World's Columbian Exposition, and has been asked to read a paper there on "The Ancient Religion of India and Primitive Revelation." Mr. Phillips is going to suggest to the Council that a missionary meeting be made a part of the programme, and that missionaries from all parts of the world, if possible, be appointed to speak.—Mr. H. T. Wills has already been encouraged by many signs of blessing at Trevandrum. "One of the native catechists has recently been deeply impressed with his need of a fuller spiritual life, and has publicly confessed his determination to seek it. Several, too, of our Central congregation have come forward recently to publicly confess their faith in Jesus, as Sanctifier as well as Saviour, quite fifteen, mostly women, coming out in one day at a meeting held after the service. This was the outcome of services held and addresses given by a young Christian of Brahmin birth whom Mr. Joss helped and gave a home to at Madras—William K. Howie. He is now working for a nominal salary under Mr. Knowles at Pareychaley. He is a

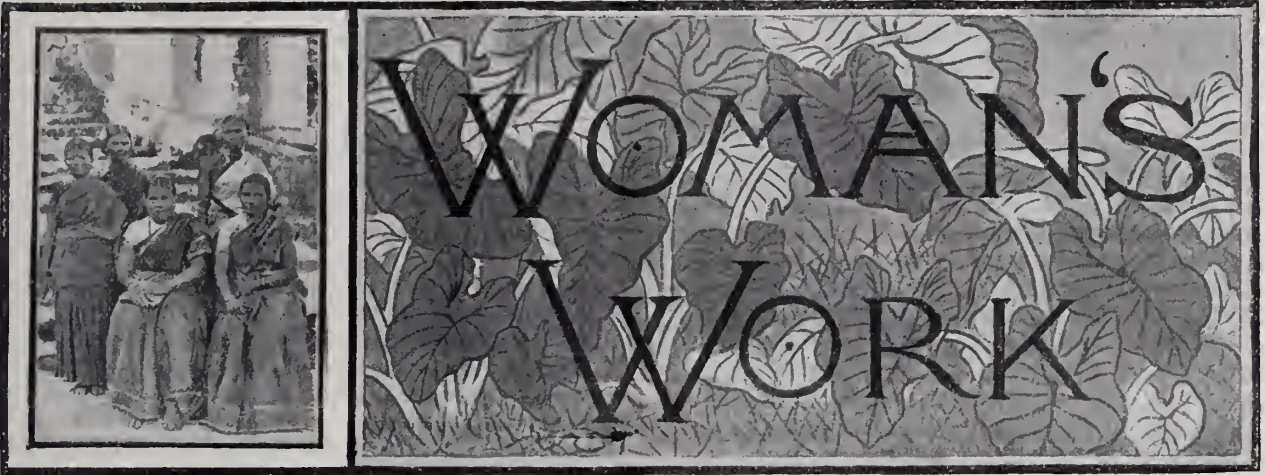
most godly and earnest young man, and likely to prove greatly useful to us."

MADAGASCAR.—The work generally at Fianarantsoa is making steady progress, and the movement among the young people continues encouragingly. In the Rev. A. S. Hockett's Boys' Normal School fifty-seven have confessed Christ, most of whom give decided evidence of a changed heart, and in some of the country schools a few have also come forward. The social life by which they are surrounded is a great hindrance to them.

AFRICA.—The Rev. A. J. Wookey and Mr. Reid reached Phalapye on February 28th, and expected to start for Lake Ngami in about six weeks' time.—The Rev. E. Lloyd has started a preaching class for native preachers at Kanye, with a membership of seventeen. The preachers are full of enthusiasm for the class. Mr. Lloyd has also commenced the new régime of fee schools, in which English is taught, as suggested by the Foreign Secretary during his visit last year. It has been a success so far.

SOUTH SEAS.—The Rev. W. N. Lawrence has arranged to send eight students and their wives to New Guinea from Cook's Islands by the *John Williams* this month. Two others, who are to stay in the group, are very much cast down at having to remain behind. If the students had their way the missionaries would be left without any teachers in the group.

NEW GUINEA.—The Rev. F. W. Walker writes from Kwato:—"Since my return from Sydney, my health has been exceptionally good. Mr. Abel has returned brim full of plans for the future, and I feel convinced, if his health remains good, he will do splendid service. His return with an excellent wife, who takes a real interest in his work, is an event of great importance to Kwato, and will, without doubt, lead to a large extension of the work amongst the girls and the women. Mrs. Abel has already commenced teaching, and she is very much pleased and interested in her pupils, who, on their part, greatly appreciate the attention they are receiving. Mr. Abel has thoroughly organised his schools, and he has commenced his work with keen satisfaction, which is equally shared by the children and students. It is really refreshing to see the eagerness to learn, the genuine desire for knowledge, which prevails amongst our people. The New Year is full of promise. Mr. Abel and I have had many happy seasons together, but, as our work unfolds before us, each year seems to bring a brighter prospect of usefulness. Our hearts are full to overflowing with thankfulness to God for His goodness in permitting us to occupy positions of so much privilege and happiness. I have said many times before, but I cannot repeat too often, that to talk of sacrifice in missionary work is altogether beside the mark. Few men on earth, I imagine, find greater happiness in their daily occupations than we do. It may possibly be that I have been exceptionally favoured in the circumstances of my work, but it seems to me, after having tasted the joy I have in this service, that true and enduring success in it is surely the highest happiness man can know under heaven. True, the life has its trials and disappointments. What lot is free from them?"



I.—A HORRIBLE HEATHEN SCENE.

Bellary, February 28th, 1893.

DEAR MR. THOMPSON,—Remembering the kind statement in our "Instructions," that the Directors wished to hear as much as possible of the life of their missionaries, I must send you a few lines by this mail to tell you how we are progressing.

Our days go on quietly and monotonously enough for the most part, necessarily so, of course, while we are devoting our time and energies to mastering the initial difficulties of Kanarese. A little light seems dawning on the language now, but it seemed a long time coming!

It is quite surprising to me how quickly and easily we have slipped into Indian life, how natural and pleasant and the right thing it seems, so that I could not contemplate a life spent anywhere else than in India with any satisfaction at all. This is the more surprising, because hitherto the thought of any serious change in my life has always been an exceedingly painful one, and is, I suppose, to most people. To leave your past, to break away from the old life, to enter a new one which of necessity interposes an ever-broadening stream of utterly different experience between your life and that of those who have hitherto walked by your side—this I have always dreaded unspeakably. But God has very surprisingly and graciously softened this feeling, and so fitted me to the new circumstances—or the new circumstances to me—that, for the most part, they seem natural, inevitable, the only ones that could rightly be.

Then there is really very much to enjoy here. The nightly wonder of these Indian sunsets, whose soft, deep, tremulous glow and glory are unimaginably beautiful, and bring a never-failing evening blessing with them. The miracle of this Indian moonlight, which lifts one into a new world of weird, mysterious loveliness, unguessed in England—these are

no slight compensations for heat and mosquitoes! With such possibilities of refreshment and uplifting at its close, the most laborious or monotonous day could not be wholly weary or exhausting.

The other day Miss Christlieb and I were painfully reminded that we were in a heathen country. We went to watch the swinging festival, at which, before Government stopped it a few years ago, men were swung instead of their life-sized effigies. We sat on the top of a high wall on a little eminence overlooking the strange scene. Beneath us, on a wide, open expanse of field, a gay and motley crowd was gathered; a few women stood on the outskirts of the crowd, but for the most part it consisted of men—yellow, purple, pink, blue, black, white, and scarlet robed individuals in every stage of excitement. In the middle of the seething mass was a kind of large cart drawn by eight bullocks, most of them white, and from its centre rose a tall, inclined pole, about 24 feet from the ground, gaudily decorated in various colours. At the top an oblong frame was suspended, which swung to and fro with every movement of the cart, and hanging from this was the effigy of a man. What was the agony of the poor wretch whose tortured body used, in earlier years, to be suspended here, it is impossible to imagine. Naomi, one of Mrs. Lewis' Bible-women, who was with us, told us that before the iron hook was fastened into his back it was beaten black and blue until it was all swollen, so as to render easier the admission and retention of the hook; also, Mr. Lewis says, to numb the otherwise extreme anguish of the sufferer. He told us that only two years ago this fiendish festival still boasted a human victim! I forget in what part of India it was. Sometimes the poor, mangled body was so torn, that before the progress of the car was completed it would fall from the hook, and the man, of course, died. "And what happened then?" we asked. "What happened, Missie?" said Naomi wonderingly, as if to say: "Why should anything happen?" "Yes, what hap-

pened? Did the festival go on just as before?" "Oh, yes, Missie, of course, the festival went on just the same," she answered, with a little astonished laugh.

One cannot help wondering whether the strange capacity for self-sacrifice, self-immolation, which seems a part of the Hindu character, as manifested in widow-burning, the swinging festival, the crushing of human beings by the Jugger-naut car, and other similar religious demands on the self-immolating faculty, could not be turned to good account in the service of Christianity, which has so much to say to its followers of the glory and consecration of the Cross.

As the car began to move, the excitement of the crowd became intense, the tong-tongs, which had been only too audibly at work the whole afternoon, were beaten with redoubled energy, shouting and singing commenced, and numbers of poor, frenzied creatures began wild dancing before the car. Such dancing, such frantic convulsions, such horrible movements, such demoniacal gestures—it was a sickening spectacle. My attention was attracted by some disturbance immediately beneath us, amongst a small group of women, who seemed to be holding in with great difficulty a young man of about sixteen, the movement of whose arms, legs, and head became every moment more impossible and horrible. I thought he was in some kind of epileptic fit, but was mistaken; he was only getting worked up into the dancing frenzy. As soon as the women released their hold he bounded away like a madman, and joined the frantic group before the car. Our munshi told us that on such occasions the people believe that a god has entered into the man, and that his actions are the direct and inevitable result of the sojourn of the divine guest. Oh, it was horrible, horrible! I cannot tell you the impression it left on our minds. "Earthly, sensual, devilish," are the only words that describe the whole scene. And over it all the solemn light of the wonderful western sky glowed and quivered—a mute protest, for those who had eyes to see, against so hideous a misconception of the character and claim of God. As we turned away to take our evening walk, everything seemed altered, infected with the stain and sadness of what we had just left; the well-known Bellary road, leading straight to the west, with its long avenue of trees standing black against the flaming sky, the distant hills with their transfigured sunset faces, the grim and massive piles of rock to right and left of us, the faint, fair light of the young moon above our heads—all wore a different, unfamiliar look. How we long for the time when we shall be able to do something else than mourn and pray over these myriads sitting in darkness.

Before long we hope to settle at Hospett, in Mr. Marker's house, which is close to the town. There, surrounded by our own people, and able to go in and out amongst them, we feel we shall get on more rapidly with the language.

With very kind regards, and earnest prayer that your

heavy and responsible work at home may be guided by the Lord, and the burden lifted to His stronger shoulders, believe me, dear Mr. Thompson, sincerely yours,

EDYTH E. FOOKS.

II.—A DELIGHTFUL CHRISTIAN CONTRAST.

The College, London Missionary Society,
Antananarivo, Madagascar,
February 20th, 1893.

DEAR MR. THOMPSON,—February 10th was quite a red-letter day in Antananarivo. Probably one or more of the missionaries may write you an account of the opening of the New Girls' Central School, but I feel constrained to send a line or two myself, referring more particularly to the girls themselves.

As you will remember, before leaving England (June 24th, 1892), I had charge of a large girls' school, to which I was devotedly attached. You will not be surprised, therefore, to hear that I feel wonderfully interested in the work amongst the young here, and especially in the Girls' Central School, which has been so ably managed by Miss Bliss and Miss Craven. I had heard and read much of this school before leaving England.

Viewing the work which I have already seen from a teacher's standpoint (and teachers, like preachers, have the reputation of being very critical), I am indeed extremely surprised and truly gratified. I know so well that the results I see cannot have been acquired without true tact, great skill, and, above all, loving care, much patience, and earnest prayer.

On the day above named the new school was opened by Her Majesty the Queen of Madagascar. A little before ten o'clock (the time arranged for the ceremony) word was received that the Queen was on her way from the palace. The scholars at once formed into procession, and it was a never-to-be-forgotten sight to see about two hundred girls neatly attired in spotless white dresses and "lambas," with bouquets of flowers in their hands, and many wearing wreaths of flowers in their hair, their faces radiant with pleasure, going out to meet their Queen. As they walked along they sweetly sang a song of welcome, and I felt at the time it was enough to fill with pride and delight the heart of any queen! Having met the Royal party the girls preceded it as far as a point in the road opposite the new building, when they formed in lines in order to permit Her Majesty, the Prime Minister, and ladies and gentlemen of the Court to pass into the school. These, with the Malagasy and missionaries who were present, having taken their places, the scholars filed in and seated themselves in the centre of the school-room, as previously arranged by Miss Craven.

Great excitement had prevailed, but, notwithstanding this, I noticed throughout that the girls kept most beautiful order, and, though the ceremony which followed lasted three hours, I never saw Miss Craven obliged to speak to a single girl; in

fact, she sat there as complacently as if by a bright fireside in dear old England, without the least sign of strain or anxiety. That spoke volumes to me; evidently the girls possessed self-respect and could be trusted. And only those who have been teachers know what careful training must be given to reach such a state of perfection.

This and the sweet, modest behaviour of the scholars, together with their bright, intelligent faces, filled my heart with joy, and I wished over and over again that the Directors and friends of the London Missionary Society could have had a peep into that pleasant room, if only for one minute; they would have felt repaid a thousandfold for all their labour and gifts of time and money, and I think it would have inspired them to truer zeal and nobler sacrifice.

At suitable intervals the scholars sang a selection of partsongs in Malagasy and English, all of which had been taught by the Tonic Sol-fa system. Of course, after what I had seen in their dress, conduct, and general bearing, I was not at all surprised to find how nicely they sang.

Towards the close of the proceedings the Queen herself addressed a few words to the missionaries and pupils of the school. She thanked the former for what they had done, and hoped they would feel that they had not left their native land in vain. Appealing to the girls she begged them to be diligent, and, above all, to love the Lord Jesus Christ.

Now if the old school had no other fruit than this—the training of one to be a Christian who now sits upon the throne—its work would have been a grand and great one. But I rejoice to tell you that scores of past and present scholars are true disciples of the meek and lowly Jesus; and I feel that this school is not only a centre of learning and secular education, but it is what every school, both at home and abroad, ought to be, the centre of true religious life and teaching.

Most earnestly do I congratulate Miss Bliss and Miss Craven, and all who have taken part in this work. I am sure it is a work which even angels might long to share.

With kindest regards from my husband and myself, I am, dear Mr. Thompson, yours very sincerely,

ANNIE (READ) SHARMAN.

A WATCHERS' BAND MEETING IN BIRMINGHAM.

A VERY interesting meeting of the Watchers' Bands in the district was held in the Lecture Room of Carr's Lane Chapel, Birmingham, on Thursday, March 23rd, under the presidency of Mr. George Barber. A report was read by Mr. G. S. Marris, the secretary of the Carr's Lane Missionary Society, from which it appeared that there were four Bands represented, and that there were 123 members connected with the branch at Carr's Lane, 81 at Francis Road, 41 at Acock's Green, and 16 at Handsworth. Two of the Bands

held meetings monthly for united prayer, and the practice was commended. The adoption of the report was moved by Mr. H. Hindmarsh and seconded by Mr. R. G. Newton, who stated that the most earnest workers were always the readiest to become members of the Band.

Mr. G. Barber explained the object of the movement and, after giving some account of its origin and progress went on to say that all who knew anything of the Gospel which Jesus had brought to the children of men realised the privilege of prayer, and believed that it was just the one thing they could best do on behalf of those working for Christ among heathen and Mohammedan nations. The power of prayer could not be measured by a two-foot rule; it was incalculable.

Mr. J. Warden, of Francis Road, gave an interesting, stimulating, and earnest address, of which the key-note was "India for Christ!" The object of the meeting, he said, was to kindle and fan enthusiasm. There was no subject which so challenged the enthusiasm of the Christian heart as the spread of the Gospel throughout the world. Enthusiasm, to be lasting, should rest upon solid ground, and should not be merely a question of feeling, sentiment, or emotion; and the speaker went on to illustrate the needs of India, and the effects produced by British rule, and insisted that it was as much the duty of England to provide for the religious needs of India as for Warwickshire or Yorkshire. But not only should enthusiasm rest upon a substratum of duty and obligation, it should be sustained by faith and hope. God's promises were sure, and India must become the kingdom of Christ; and it might be that there would be developed there a form of Christianity that, in its intellectual power and Christian loveliness and boundless influence, would compare with ours as the Ganges to the Thames, or the Himalayas to the Cotswolds. Mr. Warden concluded by a practical appeal to his hearers to support the Watchers' Bands, pointing out the usefulness of the Manual, and the necessity for concentration in prayer.

The meeting was also addressed by Rev. E. Tongue, of Handsworth, who referred to the encouragement to be derived from Christ's examples of prayer; and by Mr. F. R. Gough, of Acock's Green. Rev. J. F. T. Hallows, M.A., expressed his readiness to go to any church in the district to explain the movement, and to form branches of the Band. The meeting throughout was full of a spirit of helpfulness, the singing was hearty, and the prayers were earnest. It was a healthy, bracing atmosphere, strong with the strength of God. May Watchers' Bands increase! J. F. H.

THE *Missionary Herald* (A.B.C.F.M.) records: Dr. Legge, the eminent Chinese scholar, now connected with Oxford University in England, says: "I have been reading Chinese books for more than forty years, and any general requirement to love God, or the mention of anyone as loving Him, has yet to come for the first time under my eye."



Notice to the CHRONICLE'S "Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

SCENE IN A CHINESE TEMPLE.

FEBRUARY 17th was the Chinese New Year's Day and annual Sabbath, when the people put aside all business and give themselves to the worshipping of their gods and to holiday-making. At the invitation of Rev. E. Box I attended morning service at the London Missionary Society's chapel in the native city, and afterwards visited one or two of the principal heathen temples. Since I have been in China I have often wished that the members of our English churches could look upon idolatry close at hand; and I wished it more than ever as I stood in the city temple of Shanghai, and watched the people of different ranks and ages bowing themselves before the hideous gilded and painted idols. For I am sure that a near view of heathenism would stir up such prayerful interest in missionary work as to make lack of funds and men an impossibility for many long years to come. I felt heavy of heart as I watched a gorgeously dressed mandarin, and then a plain commoner, presenting incense and prostrating the body before one or other of the idols. Presently, however, my attention was taken by a woman who, standing on the steps immediately before the chief shrine, was making a most earnest appeal to her countrymen about her. Her eyes were filled with tears, her gestures were lively, and her tones clear and pleading. It was plain that her heart was hot within her. Who was she? What had so excited her? What was she speaking of? I was moved with gratitude when I learned that she was a native Bible-woman attached to the London Missionary Society's mission in Shanghai, and that she was there, in the very sanctuary of heathenism, entreating her people to turn from idols to the true and living God. It was not difficult with her form before me, and with her energetic speech filling my ears, to forecast the time when all China shall know and confess Christ. The leaven of the Kingdom of God is among the people, and it will leaven the whole life of the Empire.—JOHN STEVENS, Union Church, Shanghai.

TWO of the London Mission converts, CHOU HAN AT WORK AGAIN. Messrs. P'eng and Yen, have just returned from Changsha. They are both Hunan men, and, so far as we can see, earnest Christian men. They left us for Changsha on the 6th of December last, with the hope of being able to do some Christian work within the walls of the city. Though not in the employ of the Mission, we were only too glad to second their attempt, and supply them with Christian books and tracts. On their arrival they found everything very quiet at Changsha; the anti-foreign excitement had died down, and they resolved on commencing operations without delay. All went well with them for several days. They sold Christian books openly in the streets of the city, and took about six hundred cash a day. They also spoke of Christ and the Gospel in the tea-shops and other places without the least interruption. This state of things continued for ten or fifteen days. By this time our old enemy Chou Han had become aware of the presence and doings of the converts, and on the 4th of January an emissary of his appeared on the scene. On the 6th he came once more, but this time accompanied by a number of like-minded friends. Having made further inquiries about the books, he demanded that Mr. P'eng should be produced and delivered to the mob to be beaten. Fortunately my friend was absent on the occasion. On the same day the head constable of the ward came to ask for copies of the Christian books, saying that he wanted them for the magistrate, who wished to have copies of each kind. The books were given, and on the following morning, long before the sun was up, a deputy from the district magistrate made his appearance at Mr. Siau's house. Having taken down the names of P'eng, Yen, and Siau, and having sealed the books which he found in their possession, he told them that they must leave the city within three days, and that during these three days they were forbidden to sell Christian tracts or preach the Christian religion. On the 8th, being Sunday, the Christians met as usual for worship, and everything was perfectly quiet. On the 10th, Mr. Siau (one of our converts) and his family were put out of the city by the constable, and on the 11th Mr. P'eng had to follow. All the books were taken to the boat-hong, and the Christians were ordered to leave at once, bag and baggage. But Messrs. P'eng and Siau felt it to be their duty to stick to the place as long as possible, so during the following four days they entered the city again and again. They found the people quite friendly, and were beginning to hope that their difficulties would soon be over. On the 15th, however, they were unfortunate enough to meet their old enemy the constable. He was very angry with them, thrust them out of the city, and told them that the orders of the magistrate were imperative, and that, if they did not leave the place immediately, they would not only bring themselves into trouble, but involve him in trouble also. As they dared not enter the city again, they took a boat, and

tarted on the 17th for Hankow. Such is a brief account of the first attempt made by native Christians to carry the Gospel into the city of Changsha. I think many of your readers will agree with me that it was a brave attempt, and that these Hunan Christians have shown themselves to be men of great courage and downright earnestness.

GRIFFITH JOHN.

FROM a private letter from the Rev. T. RELIEVING THE FAMINE-STRICKEN. Bryson we take the following extract:—"During the Self-Denial Week I have been appropriately engaged in famine relief work. In my last I spoke of Dr. Macfarlane going upon this errand; but he has had an influx of patients for cataract and other operations which could not well be postponed; so it was decided I should go. The two Chinese teachers started on Saturday last, and for greater safety against the attacks of highway robbers, as they were carrying silver, they both rode ponies. Every precaution had to be taken to conceal the silver over Sunday, and on Monday it was changed into cash. On that day I joined the teachers at Tai-tsu-zing-erh. The 272,000 cash (about £20) brought in a cart was deposited in my room, and lest any attempt should be made to steal it by breaking through the outer wall, two watchmen were employed that night. . . . We spent half the night in going carefully over the list of applicants for relief. A month or more before, the Chinese Government had given to every family in the flooded districts 1,200 cash (1s. 9d.) for an adult, and 600 cash (10d.) for a child; or in the case of those not in extreme need, 1s. for an adult and 7d. for a child. I had to tell the poor people that the money I had to distribute was purely a contribution generously made by Christian friends in Tientsin for their brethren in distress, and that we could not attempt to meet the poverty of those outside. I warned them against murmuring against the division that would be made, promising that everything would be done above-board, in consultation with the deacons and after the fullest discussion of every family's claims. Next day, after a morning service, the distribution commenced, and went on quietly and without a hitch till the 272,000 cash had all been given away. Nearly fifty families of Christians received from 2,000 to 10,000 cash each, and about fifty who had been for some time on the list of inquirers received 1,000 (1s. 6d.) each. The poor people seemed very grateful for this help, particularly the women. Since I collected the money for them I was glad to have the opportunity of distributing it. I have reserved about 30,000 cash to buy 'kao-lieng' and other seed, to be given away next month to those unable to buy seed-corn for themselves. On Wednesday, with slight snow falling, I rode home part of the way on the cart and fifteen miles on the doctor's pony."

THE Mission here is now undergoing a TRIAL AND PERSECUTION. time of great trial and perplexity. In the north of Hui-o'a where I have lately been, a persecution has broken out. We did not go to the village of Soa-Tsui where it has happened; we were prevented by the snow, but we were only a few miles away. Well, in this place, a number of Christians were assembled for their evening worship on a Monday night—the Monday before last—when suddenly a gang of heathen rushed in upon them, armed with ropes, knives, and other weapons. They were headed by thak-etuk men—*i.e.*, scholars. Several of the Christians were seized, some were beaten, others had their wrists tied and squeezed until the blood stopped circulating. One woman, in trying to save her husband, received injuries from which she died in a very few hours. Another woman is thought to be dying now. The murdered woman's husband and children were then imprisoned, so that they would be prevented bringing an accusation against the murderers. Mr. Ross was in Hui-o'a at the time. I am not sure that he was in the same village, but, at any rate, he was close at hand, and was sent for, and came on the scene directly. He did his best to stay the mob, but, in doing so, he was stoned on the chest. He then sent to the mandarin of the nearest large town. The mandarin did not give the matter much attention; none, indeed. He simply sent a few of his men, who, most of them at any rate, just joined in the stoning of the Christians and in the spoiling of the chapel. So Mr. Ross then hurried back to Amoy, to apply to the English Consul, Mr. Forest. The matter has been looked into fully at the Consulate, and Mr. Clennal—Mr. Forest's head man—has gone to-day with Mr. Ross to bring the case before the Great Mandarin, at Chin-chiu. There is a great feeling of antipathy towards the Christians in many places just now, on account of their refusing to contribute money towards idolatrous feasts. I think this may have had a good deal to do with the present disturbance.—(*Extract from letter from Miss Parslow, Amoy.*)

INDIA.

SINCE the Christian Girls' Boarding THE BERHAMPUR MISSION. School removed to Jiaganj with Miss Blomfield, sixteen women have been under the training of Misses Robinson and Tuck at Berhampur, eleven of whom have boarded in their house. Of this number seven have come from non-Christian homes; three have been baptized, and it is hoped that three others will soon take the same step. The work has not been without many difficulties; but throughout the year it has been a work of great joy. The ladies have made special efforts to go to distant villages. The invitations from the villages are always most pressing. A special bullock-garry is to be procured, so that the ladies and the teachers may visit them more regularly.

CHRISTIAN COLLEGE, NAGERCOIL. THE Christian College has begun its first year's work with thirteen students. The Rev. J. Dutbie hopes that friends will bear in mind the need of a suitable building for the College and books for its reference library. The Native Church Council, which met on March 1st, unanimously passed a vote of thanks to the Directors for the establishment of the College.

FIGHTING FOR THE OPPRESSED. "THE new catechumens are undergoing severe trials. The jemindar, under whom they hold their lands, told them to leave the village, and forbade them to cultivate their fields; and when they declined he prosecuted them for trespass, and the native magistrate decided against them and sentenced them to pay fines. I employed a native Christian barrister to defend them, but the jemindar forged deeds to show that they had relinquished to him their right of occupying the land. The barrister proved that the documents were forged, but the magistrate upheld them. We have appealed against his decision, and the result is not known yet. I am determined to stand by them and fight out their battle, for they are terribly oppressed. I have already spent Rs. 100 on the case, and, though I can ill spare the money, I would rather deprive myself than abandon the people to the tyranny of the jemindar. The position of the pariahs is deplorable. We must agitate the Home Government to pass special laws to ameliorate their condition."

M. PHILLIPS, Madras.

MADAGASCAR.

MR. RICHARDSON'S INFANT SCHOOL. SUCH is the fame of the Rev. J. Richardson's infant school at Antananarivo that he has lately been overwhelmed with applications for admission. By structural alterations, he has been able to make room for one hundred additional children, the parents being quite willing to pay an entrance fee of two shillings. This increased number were received in one week, and several others had to be turned away. Mr. Richardson naturally feels proud of the fact that he enters upon his twenty-fifth year of service as a missionary with by far the largest school in the capital (450 scholars). Taking the Palace School with its 220 pupils, he and his son John have no less than 670 under their care.

IN WANT. It is very seldom in Madagascar that one hears the stories of want and woe that are so familiar to our English ears. No child is so poor but can find enough to eat, no one so destitute but can find a lodging, and clothing—well, it is not only the very poor who dispense with that. There is, however, in Fianarantsoa a family, consisting of a mother and seven children, who are brought to the verge of starvation. The woman is the daughter of one of the Christians who lived in

the days of the persecution, and a preacher. Besides being an "andriana," or of high caste, she was the wife of a governor in South Betsileo, who hastened his death by *drink*, the craving for which is the sad and only heritage remaining to his wife and children. This family live huddled up together with barely a garment between them, their one means of getting a living being begging and pilfering. A dozen homes are ready to receive them, a dozen hearts full of pity for them; but they only receive charity that they may obtain rum. Rum is their meat and drink; rum is their one solace; rum, and rum only, will satisfy them. The little children's cries for rice, even, are stayed with rum—What is to be done for such a family? Surely this kind cometh not out but by prayer!

A. M. F.

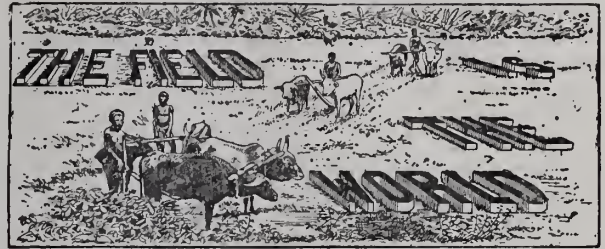
SOUTH SEAS.

THE return of the *John Williams* to Port Jackson on February 16th completed the twenty-fourth annual voyage of this "JOHN WILLIAMS." staunch little craft. She had been absent from Sydney since April 8th last, and, during the interim of ten months and eight days, had been continually on the move amongst the stations of the Society in the South Pacific—from the Hervey Group eastward to New Guinea in the west—conveying passengers and stores to and from the various stations. She has landed and embarked passengers and cargo at forty-two stations on forty different islands, and has only anchored nine times during the voyage. Unfortunately, "la grippe" was contracted while at Apia, and the vessel had not been long out before first one and then another was laid aside with the disease, until at last all but one man—the carpenter—seemed to be fairly down with it. The disease appeared to affect different individuals in a different manner. One man fell as if shot while at the wheel, and had to be carried forward. The mate (Mr. Mitchell) was affected in the same way, but laid down to prevent falling. All had violent and distressing coughs, some with sore throats and bleeding from the bronchial tubes; others were attacked with kidney disease, and all seemed to have a loathing for food, although the best on board was made use of. All hands, the captain included, slowly pulled through as the vessel got out of the tropics into more bracing weather. With the exception of Samoa and Quiros Island—which latter place is the private property of an American—the whole of the places visited by the *John Williams* during the cruise are now under the British flag, the Ellice and Gilbert Group having been annexed during the past year.—In sending the foregoing extract from the *Sydney Daily Telegraph*, Captain Turpie reminds us that it is thirty-seven years since he joined the first *John Williams* as first mate, during which time his whole energies have been devoted to the efficient and safe working of the Mission ship. "Nor," adds he, "has my interest in the work she is doing in any way abated."

FOR SUNDAY-SCHOOL TEACHERS.

A SUNDAY-SCHOOL MINE.

A RATHER novel mode of explaining the *modus operandi* of mission collections was adopted at the Bath Lane Church School, Newcastle, on March 26th. It was the annual meeting, at which the year's collections are announced. Councillor James Blakey, superintendent of the school, presided, and there was a large attendance. Last year, on the corresponding occasion, a signal post was used to indicate whence the collections had gone, the finger boards, China, India, Africa, &c., coming up in rotation as various sums were named. On this occasion a novelty was introduced in the shape of the model of what was termed "The Bath Lane Sunday-school Mine." The motive power was represented by a wheel inscribed "Systematic Giving," the strata was indicated by the words "Benevolence," "Generosity," "Self-Sacrifice," and a gangway stretched from the mine to a green bag affixed at its end. When a wheel was turned the money that had been received poured from the interior of the mine down the gangway and into the green bag, which in time became too small to hold the treasure, and the coins rattled over the top on to the floor. Little wonder need be expressed at this when it is stated that during the past year the collections amounted to no less than £63 3s. 7d., the largest amount ever received in connection with the school. In the course of a very lucid address, Mr. Blakey explained the origin and the working of the system. It was begun eleven years ago, in 1882, when the little green bag method was adopted. Each class in the school was supplied with a green bag, which every Sunday since has been handed round amongst the scholars for their offerings. There is no canvassing outside the school; an occasional bazaar or Christmas-tree is held to help the amount, but beyond that there is no outside effort, the collections come solely from the scholars and teachers themselves. During the first year the sum realised was £18 1s. The amount swelled year by year, and the total sum received during the eleven years has amounted to £473 15s. 9d., a sum sent to swell the foreign missionary work of the London Missionary Society. The Rev. Allen D. Jeffery, who has been appointed by the Newcastle Auxiliary of the London Society to attend as its representative in London, thanked the teachers and scholars for all they had done, and stated that the school had not only given money to that very deserving work, but had sent two of its own scholars—Mr. Robertson and Mr. Stewart Wright—to Africa as missionaries. He commended the spirit shown by all, and hoped that next year the mine would yield as freely as it had done that day. In addition to the teachers and scholars there were a number of visitors in the Hall, who seemed intensely interested in the proceedings.—*Newcastle Daily Chronicle.*



TRAVELLERS from Rotterdam to Cologne may remember the station of Venlo, whence several railways branch off. About three miles from this once important fortress on the Maas is Steyl, which has of late years risen to some importance through the great Roman Catholic Missionary Institution which has sprung up there. At the close of 1874 a priest, Arnold Janssen by name, went to the Archbishop of Cologne and laid before him a plan for the founding of a mission-institute. Sore troubles were then coming on the Romish Church through Bismarck's May Laws, and consequently the Archbishop was of opinion that at such a period it was inadvisable to plan new undertakings. But the zealous priest replied that it was in times of need that the grandest things had arisen. So consent was given, and Janssen returned to Holland, bought an inn, and began his institution. The seed thus sown in 1875 sprang up, and became a tree, whose branches have stretched as far as South America, Asia, and Africa. It shows what one man of zeal and perseverance can accomplish. He soon found "hundreds of thousands" of helpers, and anyone visiting Steyl will now find there, instead of the inn, a stately, well-appointed building, with a frontal of more than 300 feet. There is a beautiful church; also printing-presses, whence issue several monthly and yearly publications. An old Franciscan monastery has been purchased for lay-brothers, and two years since a convent was added, in which, it is said, "mission-sisters" are to be trained. Some two hundred boarders are being instructed by priests, and probably a portion of them enter the Church and are sent to Mödling, near Vienna, another institute founded by Janssen, for their theological studies. The Society has also a house in Rome where these studies are completed. In all there are in these three institutions three hundred persons, of whom forty are priests, while many of the former pupils are found labouring in China and South America.

But this did not suffice. Quite recently Janssen has founded a mission-house in Germany near Neisse, in Silesia. Here German missionaries are to be trained for German colonies. This institute was opened on October 24th with three priests, eight lay brethren, and eight pupils from the eastern provinces of Prussia and from Bavaria. The Propaganda in Rome has approved of the undertaking, and has handed over the "Apostolic Prefecture of Togo" to the care of this German branch of the Steyl Institute.

The above history is an example of the *forward movement* everywhere proceeding in the Romish Church; and as such it is instructive. But it is something more. Where are the missionaries from Steyl sent, and what is the declared object of the mission? To places where Protestant missions exist, for

the purpose of "destroying them." And the same is the object of the great Missionary Institute in Lyon, founded by the late Cardinal Lavigerie, and whence the White Brothers are sent to all parts of Africa. This is a serious charge to make, but undeniable facts sustain it. As is well known the slave coast of Africa, along the Bight of Benin, has for long years been worked by several Protestant missionary societies, and notably by the Church Missionary Society. And yet this is the sphere which the Romish Church has of late years chosen as one of its principal spheres of operation. In 1860 the Propaganda in Rome assigned to the Lyon's Institute the whole territory between the River Niger, on the west, to the River Volta, on the east. In 1882 this vast field was divided into the Apostolic Vicariate of Benin and the Apostolic Prefecture of Dahomey. For some time the principal work has been carried on in the eastern part of the vast district in the French portion of the slave coast, and in that part of the Togo district where the North German (Protestant) Missionary Society was not at work. But now the Romish missionaries from Lyons are pressing in everywhere, and have even taken up the Apostolic Prefecture of the Gold Coast. And, as mentioned above, the Apostolic Prefecture of Togo (in the same region) has been assigned to the Steyl Mission Institute as its sphere. Nor has the Romish Church waited till men from Steyl were ready to come out. On August 27th last several priests celebrated mass at Lome, in the Togo province, and one of the officiating priests, writing to the *Germania*, said that on the occasion of this service Jesus made His entry into that part of Africa, the Evheland district. And yet for forty years past the North German Missionary Society has been labouring at Keta, some forty miles from Lome. Indeed, in Lome itself some baptized Christians have been living for some time. True, the Catholic missions have not as yet done much harm to the Protestant work. According to statistics given in the Propaganda Report, there are in the Vicariate and the two Prefectures above-named 30 European missionaries, 32 nuns, and 26 native helpers. There are 12 central stations, 10 out-stations, 18,500 Christians, and in the ten schools 1,775 children (for such a number of Christians there should at least be 3,000 children under instruction). But now comes the singular fact that in the reports for the last four years these figures have remained unaltered! Comment is unnecessary. Again, it appears that though the priests have been at work in Evheland for thirty-two years, yet, when the new missionaries came to Lome last year, they found no books printed in the Evhe language by the Romish Church. For such they must go to the Protestant missionaries. But, if all this indicates little progress in the Romish Mission, yet the presence of that mission amongst Protestant missions creates much unpleasantness, and should surely lead all friends of our Protestant missions to pray that their missionaries may be able to act with great wisdom, and to do nothing which may tend directly or indirectly to give an advantage to their opponents.

TROWBRIDGE TABERNACLE AUXILIARY.—Of the total of £175 19s. 2d. sent by this Auxiliary during the past year, the large sum of £93 3s. 2d. comes from the Juvenile Association.

PROGRESS IN MADRAS.

A MEETING has been held at Davidson Street Chapel, under the presidency of the Rev. R. J. Ward, of all the workers—European and native—connected with the London Mission in Madras. Over forty were present, of whom twenty-eight were natives. Addresses were given and prayers offered both in English and Tamil. The meeting is to be repeated monthly. A Prayer Union is being formed for systematic prayer: (1) that God will raise up many native workers for India; and (2) that He will send them forth full of faith and of the Holy Ghost.

ANNOUNCEMENTS.

DEPARTURES.

The REV. W. C. WILLOUGHBY, appointed to PHALAPYE, Bechwanaland, South Africa, with MRS. WILLOUGHBY and family, embarked for CAPE TOWN; MR. BALFOUR HELM and MISS JESSIE HELM, returning to HOPE FOUNTAIN, Matebeleland, embarked for ALGOA BAY; and the REV. MARK H. WILSON, on his acceptance of the pastorate at PHELTON, South Africa, with MRS. WILSON, embarked for EAST LONDON, per steamer *Mexican* at Southampton, April 1st.

MISS MORETON, returning to PEKING, North China, *via* Australia, embarked for SYDNEY, per steamer *Port Pirie*, April 18th.

ARRIVALS IN ENGLAND.

The REV. HOWARD WILLIAMS, MRS. WILLIAMS, and family, with MISS WALLACE, from MOLEFOLOLE, Bechwanaland, South Africa, per steamer *Norham Castle*, at Plymouth, March 25th.

The REV. G. M. BULLOCH, MRS. BULLOCH, and child, from Almora, North India, per steamer *Victoria*, to Brindisi, thence overland, March 27th.

MRS. J. W. WILSON, from CHUNG KING, China, per steamer *Parramatta* March 27th.

MISS MARRIS, from BENARES, North India, per Austrian Lloyds' steamer *Imperatrix*, April 6th.

The REV. G. A. SHAW and MRS. SHAW, from FARAFANGANA, Madagascar per steamer *Manora*, April 8th.

BIRTHS.

LAWRENCE.—January 3rd, at Rarotonga, Hervey Islands, South Pacific, the wife of the Rev. W. N. Lawrence, of a daughter.

REES.—February 22nd, at Ambohimandroso, Betsileo Province, Madagascar the wife of the Rev. D. Morris Rees, of a son.

DIGNUM.—February 25th, at Salem, South India, the wife of the Rev. Arthur A. Dignum, of a daughter.

GOULD.—March 17th, at Kuruman, Bechwanaland, South Africa, the wife of Mr. A. J. Gould, of a son.

OAKLEY.—March 18th, at Almora, North India, the wife of the Rev. E. S. Oakley, of a daughter.

MARRIAGES.

WILSON—WHENN.—March 27th, at the Congregational Church, Stratford by the Rev. James Knaggs, assisted by the Rev. T. T. Broad, Mark H. Wilson, A.T.S., to Alice E. Whenn, daughter of Robert Whenn, of Maryland Park, Stratford.

JONES—PAGE.—March 30th, at Lower Clapton Congregational Church, by the Rev. Henry Coley, Edwin Pryce Jones to Minnie Ellis Page, daughter of Mr. Henry Page, of Camden Town.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary 14, Blomfield Street, London, E.C.

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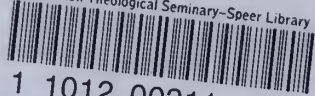
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